OM Salutations to Siva the Reality of the World.

PARĀPRAVEŚIKĀ

by

Kṣemaraja

We bow down to *Samvit*, Consciousness, who is universal and transcendent of
shining Powers
that and manifesting as the Forces of whom the first is *Parā*.

In this [Shaiva philosophy] the supreme Lord is essentially *Prakāśa*,
his power of self-illumi-
Illumination, the nature of Illumination is *Vimarśa*, self-illuminating
nation wide
Power, *Vimarśa* is the universal shining of the Lord as the inherent (natural, spontaneous) "I" in the form of the universe, its manifestation and dissolution. If it [Illumination] were without the Power of self-illumination, then it would follow that He is not the Lord but rather inert and unconscious. Such is *Vimarśa* which has been proclaimed in the Agamas by the words Consciousness, the state of being conscious, the supreme Word arisen from her own Essence, Freedom, the primary lordship of the supreme Self, creativity, flashing, essence, heart, throb, etc. Therefore, the supreme Lord having the nature of inherent Illumination and truly spontaneous "I" shines and manifests as the universe constituted of [the categories] beginning with *Śiva* and ending with Earth. This is His creatorship of the world and [His] non-materiality too, the effecthood of the world is indeed its being mani-
of such nature,
fested subservient to Him [the supreme Lord]. The world which is such is indeed non-separate from the Creator, the supreme Lord whose "form" is Illumination; if it be a knowable object separate [from that Lord], then it would be nothing being unmanifest, not illuminated, and thus owing to the

impossibility of its being manifested. And by this world the "form" of Illumination of the Lord is never obliterated. How can this manifested world negate [Illumination], its own life-essence, since it has obtained
and
existence by that, or how negating that, can it itself exist? Therefore, this Illumination exists as the Knower of establishing and negating proofs having the nature of such investigations as "this is the establishing proof of this thing [Illumination] and this is the negating one." What is the means of knowing the existence of that [Illumination]? -- Let us admit it
Knowing
to be the nature of the thing (Reality); what is the means of such a nature?
inquirer
as the questioner in this manner, the self-luminousness of the supreme Lord
already established
established before is proved by the self-knowledge of all. What again is
new things
the fitness of a wretched means of knowledge manifesting a new thing in the establishing of the ever-Manifest transcending the knowables, -- body,
subservient
vitality, pleasure, etc. subject to that means of knowledge, -- of the one Knower and the possessor of all knowledge, of That resorting to which a means of knowledge becomes a means of knowledge? Thus, *Śiva* because his essence is self-knowledge which is the integral "I" consisting of the multitude of sounds is the diffusion [the universe] constituted by thirty-six categories. The thirty-six categories are: *śiva, śakti, sadāśiva, īśvara, śuddhavidyā, māyā, kalā, vidyā, rāga, kāla, niyati, puruṣa, prakṛti, buddhi, śrotra, tvak, cakṣuh, jihvā, ghrāṇa, vāk, pāṇi, pāda, pāyu, upastha, śabda, śparsa, rūpa, rasa, gandha, ākāṣa, vāyu, vahṇi, salila, bhūmi.* Now the definitions of these. Among them, *Śiva*-category is verily *Paramaśiva* whose nature is complete delight, who is alone and of the nature of Will, Knowledge and Action. The very first stir of this supreme Lord who has

cherished the desire to loose forth the world is *Śakti*, the Will-Power-
unresisted, irresistible
category owing to unobstructed will. The form [of the Lord] establishing
as "being" and covering by its own Self, by "I-ness" the sprouting world
existing
is the *sadāśiva* category; [his form] established as covering the sprouted
unity
world [by I-ness] is the *īśvara*-category; the perception of the oneness of
"I-ness" and "This-ness" is *suddhavidyā*; the appearance of difference
among becomings which are own-forms of the Self is *māyā*; but when the Lord
own-form his
veiling his nature by the power of *māyā*, the supreme lordliness, assumes
limited knowership, then he is *puruṣa*-designate. This [*puruṣa*], deluded
by *māyā* and bound by *karma*, moves [from one embodied existence to others];
though it is non-separate from the supreme Lord, yet its delusion does not
affect Him [the Lord]; or: its delusion, though non-separate from the
relation to Him
supreme Lord, does not occur in His case -- like the magic of the magician
he
who has effected the delusion; when one is apprised of his lordship by
pure becomes
(*śuddha*) *vidyā*, true knowledge, then he is consciousness-dense, free, the
supreme *Śiva* himself. Of this [Him, *Śiva*], all-authorship, all-knowership,
fullness (perfection), eternity, pervasiveness too; his Powers despite
assuming
being unlimited become, by taking on limitation, *kalā, vidyā, rāga, kāla*
and *niyati*. In this context, *kalā* is the cause of limited authorship of
this [*puruṣa*], *vidyā* is the cause of limited knowership, *rāga* is attachment
to objects, *kāla* is indeed sequence and the limiter of manifest and unmani-
fest becomings [as] past, etc., *niyati* is the cause of such determinations
as "this is my duty, this is not my duty." These five are called *kañcukas*,
veil Essence
covers, because they cover the essence of this [*puruṣa*]. The principal
cause of the categories beginning with *mahat* and ending with *prithivī*

is *prakṛti*. This is the state of equilibrium of *sattva*, *rajas* and *tamas* and is undivided. *Buddhi* is the maker of certainty and the holder of the images of alternatives, *ahaṁkāra* is the instrument of such self-sense as "this is mine, this is not mine." The *manas* is the instrument of desire; these three are the inner instrument. The means of apprehending objects -- sound, touch, form, taste and smell -- are respectively ear, skin, eye,
perception
tongue and nose which are the five sense-organs of knowledge. The means of
seizing
the actions of speech, taking, moving, ejecting and [sexual] pleasure are successively   , hand, feet, anus and the genitals -- the five organs of action. Sound, touch, form, taste and odor are the five generally "only-that"'s. Ether is giver of space, air of life, fire is burner and maturer
fluid supporter
also, water is refreshing and of the nature of liquid, earth is holder.
exists in
This world is inherent in the Heart-seed [which is] of the nature of the supreme venerable [Force] according to this principle of the Scripture:

Just as the great tree, a form of *Śakti*, is existent in the seed of the fig tree, so also is this universe, mobile and immobile, existent in the Heart-seed. How? Just as the real Form of all modifications of clay like pitcher, plate, etc. is clay only, or just as the determined form under consideration of all species of liquids like water, etc. is sheer general waterness, so also the reality [which is] being investigated of the
prithivī
categories beginning with earth and ending with *māyā* is mere <u>*sat*</u> (existence). Of this word [<u>*sat*</u>] also, under consideration, leaving out the suffix portion revealing the meaning of the root, the basic form [of the root], <u>*s*</u>, remains.
beyond
The thirty-one categories are inherent within it; after that, the *śuddha-vidyā*, *īśvara* and *sadāśiva* categories, the essence of which is Knowledge and

specifics of
Action, [they] being particular forms of *Śakti*, are inherent in <u>*au*</u>, of the nature of affirmation, within the Transcendent constituted of *Śakti*. Beyond this is *visarga* [$^{o}_{o}$] which is the higher and the lower manifestation. The Essence of such a Heart-seed is *Paramaśiva* himself of the nature of the great *mantra* (mystic word), universal, transcendent because of being the place of the rising and resting [of the universe]. He who truly knows such
the of such nature
a Heart-seed and enters into it, he is really initiated and, while holding the life-breaths and existing as worldly people, is liberated-while-alive;
the body falling,
and on the fall of the body, becomes the venerable *Paramaśiva* himself.

Translated by
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